

CHRISTIAN STATESMAN

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No. 3

A BOOK AMERICA NEEDS

OUR PUBLIC SCHOOLS—CHRISTIAN OR SECULAR has come off the press at a most opportune time. The question of whether the Bible and religion should have a place in our public schools and if so what place, is one of the most controversial and burning issues now before the American people. The subject is widely discussed. There is a great deal of confusion and loose thinking on the subject which needs to be clarified and corrected. It is an issue before our courts which is commanding the attention of the American people.

In 1948, the U. S. Supreme Court gave a ruling in the McCollum case which has stirred up more discussion and acrimony than any other ruling of the Court in recent years.

Within this year, two other cases on this issue have been ruled on by the Supreme Court — a Bible reading law of the State of New Jersey, and a "release time" law of the State of New York.

The issue is vital. It involves fundamental principles of our government and the welfare, if not the very life, of our nation. It involves the question of whether we are to have a secular or a Christian government as well as whether our public education is to be Christian or secular. It is directly related to the peril of crime and juvenile delinquency our nation is facing. It involves also the principle of church and state and of religious liberty.

This book was written with a view to meeting these issues and it does meet them. It upholds the right and duty of the state to give

moral and fundamental religious instruction and training in its schools to protect itself against an incompetent and dangerous citizenship, and also as a duty to its youth. It insists that a secular public school education is not neutral toward the Bible and religion but is positively against them, that instruction in fundamental religious truth can be given

without violating the religious liberty of anyone and in keeping with our

American principle of the separation of church and state, rightly interpreted. It also meets the

legal objections to the use of the Bible and non-sectarian religion in the schools and devotes an entire chapter to showing the errors and fallacies of the U. S. Supreme Court in the McCollum School case.

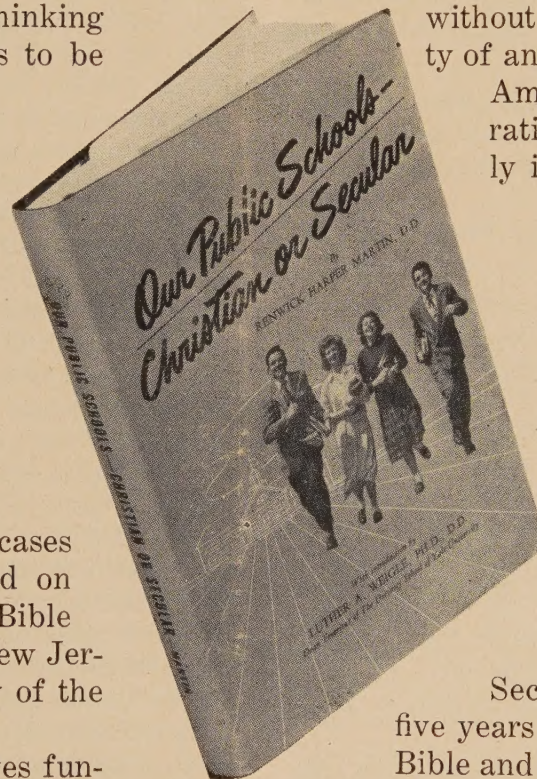
Dr. Martin has had an unusual preparation for producing "Our Public Schools — Christian or

Secular." For the past twenty-

five years he has been a student of the Bible and religion in our public schools,

has written extensively on it and has spoken on it in every section of the United States. He has also participated in campaigns for the Bible in the public schools and was instrumental in securing the passage of a law for required daily Bible reading in the schools of Kentucky and promoted similar campaigns in Michigan and Kentucky.

Orders for the book are already being received on an average of at least five copies per day. Order copies for yourself and others in your community. See order blank on page two.



Some Appraisals of "Our Public Schools—Christian or Secular"

"This book blasts the false claims of secularism. Through its pages America's greatest leaders march for God and the Bible."

Dr. Frank Dyer,
Santa Monica, Calif.

"This book is the fruitage of long study by an outstanding leader in the field of Christian citizenship. We recommend it as the religious book of the month."

William W. McKinney, Ph.D., D.D.,
Former Moderator,
Presbyterian Synod of Penna.

"It is time for believers in God to claim and justify their full religious freedom. To that end the publication of this forthright book by Mr. Martin is well timed. It should be widely read."

Luther A. Weigle, D.D., Ph.D., Litt.D.,
Chairman Committee on Revision of
American Standard Version of the
Bible.
Dean Emeritus of Yale Divinity School.

"You are to be commended for the highly significant work you have done in your publication of 'Our Public Schools—Christian or Secular.' In this publication you throw the influence of your insight and effort behind a gravely neglected factor in the development of our youth in the most fundamental area for their own individual aid and satisfaction and for the general welfare.

"I am deeply impressed with your book and I predict for it a telling influence as the years go by."

H. Lester Smith, Ph.D., LL.D.,
Formerly President of
The National Education Asso.

"May I congratulate you most heartily on the book, 'Our Public Schools—Christian or Secular.'"

"Over the weekend I read this carefully. It is exactly what I have been looking for. You have cov-

ered the subject fully, clearly and succinctly; and, what is to me of far greater importance, your arguments have been stated so convincingly that they are practically irrefutable.

"As I see it, we must either get Christianity taught in our public schools or mobilize public opinion against the whole system."

An outstanding Christian layman.

"I am very much indebted to you for the opportunity you have afforded me of reading your recent book, 'Our Public Schools—Christian or Secular'. The very favorable introduction to this book by Dean Weigle is fully merited and the book reflects great industry, thought and research.

"I have little doubt that the most of the judges, who constituted the majority in the McCollum school case, felt that by that decision they were saving the Public Schools from destruction and yet it seems that the decision has had just the opposite effect.

"As you have pointed out, there has been a multiplication of parochial schools by Protestant denominations to supplement already the extensive system of the Roman Catholic Church. If our Public Schools are to be secular institutions and education is not to have any relation with religion, then it is no doubt inevitable that Christian people will feel obliged to provide their own private schools. The multiplication of parochial schools of various denominations throughout the country will tend to weaken the Public Schools and lessen the amount of public funds that will be devoted to their maintenance.

"The McCollum case has, perhaps, excited more discussion and more unfavorable comment than any case since Scott v. Sanford (The Dred Scott case). I do not think that the McCollum case is the last word which we will have from the Supreme Court of the United States on this school question. Your book will be of very great help in remedying the present unfortunate legal situation."

Honorable A. Marshall Thompson,
Judge of Common Pleas Court of
Allegheny County, Pittsburgh, Pa.

THE NATIONAL REFORM ASSOCIATION
209 Ninth Street, Pittsburgh 22, Pa.
Gentlemen:

Please send me _____ copies of the book "OUR PUBLIC SCHOOLS—CHRISTIAN OR SECULAR," at \$2.00 per copy. Enclosed find remittance for same.

NAME _____

ADDRESS _____

U. S. Supreme Court Upholds "Release Time Program"

On April 28th the United States Supreme Court handed down a 6 to 3 decision upholding the constitutionality of a law of the State of New York providing for the release of pupils in the public schools for one period a week to go to religious centers to receive instruction under the church management. The parents of two children in the public schools of New York City challenged this "release time" program on the ground it violated the First Amendment to the Constitution of the United States which declares "Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof" in the Courts of New York State. The State Courts, including the Court of Appeals (the Supreme Court of the State) upheld the law. These parents, one an Episcopal, the other a Jewess, appealed the case to the Supreme Court of the United States which agreed to hear the case and upheld the State Court's ruling, as stated above.

In view of the Supreme Court's ruling in the McCollum School Case, this upholding of the constitutionality of the "release time" program by this same Court is a notable victory for the friends of the Bible and religion in the schools. For the ruling of the Court in the McCollum Case, interpreted in the light of the Justices' opinions, would appear to bar all connection between religion and the public schools. Manifestly the outspoken and wide opposition to that ruling has had its influence upon the majority of the Justices of the Court though the three dissenting justices stood solidly on their ground in the McCollum Case. However, the ruling of the Court in this New York case is far from a reversal of the Court's ruling in the McCollum Case in which the Court said, there could be no commingling of secular and religious instruction in the schools and that the First Amendment requires complete separation between the state and religion. The majority opinion, however, states that "prayers in our legislative halls, proclamations making Thanksgiving a holiday, appeals to the Almighty in the message of the Chief Executive, "so help me God" in our courtrooms, are lawful. The Court has moved slightly in the right direction but it still has a long way to go before it interprets the First Amendment to the Constitution as the Founding Fathers interpreted it and in accordance with our best American traditions.

Justice Desmond's Opinion

Our greatest satisfaction in the upholding of the New York "release time" law comes not from the opinions of the majority Justices of the U. S. Supreme Court in this case, but from the masterly opinion of one of five Justices of the Court of Appeals of the State of New York in which case only one Justice dissented.

We quote at length from the opinion of Justice Desmond:

"By what process," he says, "is an argument contrived for the proposition that this release of children from secular schools for religious education amounts to 'an establishment of religion' or 'prohibits the free exercise thereof'? The answer is: the argument construes the First Amendment by ignoring its language, its history and its obvious meaning, and by substituting, for its plain wording, the intendment, the metaphor or loose colloquialism of 'a wall between church and state'. That the 'wall' has never been more than a figure of speech, is clear from the context in which it was first used by Jefferson.

"One of the curiosities of history is the enlarged and distorted meaning currently being given, by some, to the simple phrase of the First Amendment: 'an establishment of religion'. It must be the rule as to constitutions, just as to statutes, that there is 'no occasion for construction' when the phrasing is 'entirely free from ambiguity.' The language of a constitution is to be given its ordinary meaning. The fundamental purpose in construing it is to ascertain and give effect to the intent of the framers and of the people who adopted it, keeping in mind the objects sought to be accomplished and the evils sought to be prevented or remedied. Under any or all those rules and tests, what is the meaning of 'an establishment of religion'? The Supreme Court itself gave us the answer in *Cantwell v. Connecticut*: 'it forestalls compulsion by law of the acceptance of any creed or the the practice of any form of worship'. 'Established' churches were well known to the colonists, who had experienced them in Europe and America. They knew that the phrase meant:— A State church such as for instance existed in Massachusetts for more than forty years after the adoption of the Constitution. When the Constitution was adopted there were still established churches in five of the states, and a few years earlier there had been nine of them in the thirteen colonies. . . . Historically, that is exactly what the Amendment meant to the framers of the Constitution and to the Congress and the People who adopted it. No one at that time, or for years thereafter, so far as I can discover, ever attributed to the First Amendment any broader meaning. It is inconceivable that it was ever meant to prohibit governmental encouragement of, or cooperation with, religions generally.

"But governmental aid to, and encouragement of, religions generally, as distinguished from establishment or support of separate sects, has never been considered offensive to the American constitutional system. If they are inimical to our fundamental

(Concluded on page 8)

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RENWICK H. MARTIN, D.D., Editor

REV. J. RENWICK PATTERSON, Assistant Editor

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under Act of Congress of March 3, 1879.Acceptance for mailing at special rate of postage provided in Section
1103, Act of October 3, 1917, authorized January 17, 1921.**ANNUAL DAY OF PRAYER FOR OUR NATION**

In the last issue of The Christian Statesman we called attention to the message of Billy Graham delivered on the steps of the Capitol Building in which he called upon Congress to ask the President of The United States to appoint a day of prayer on behalf of our nation and that Members of Congress had introduced bills to this effect.

We are glad to report that both the House of Representatives and the Senate acted favorably on this request and that the following bill was passed by both Houses of Congress:

"Resolved that the President set aside and proclaim a suitable day each year other than a Sunday, as a national day of prayer on which the people of The United States may turn to God in prayer and meditation at churches, in groups, and as individuals."

The President was interviewed by Members of Congress concerning this matter. He has signed the bill.

This law is not without precedent in our history. In times of national distress, particularly in times of war, at the request of Congress or on their own initiative, Presidents of The United States have appointed days of national prayer. The most notable was the day of prayer and fasting appointed by President Lincoln on request of the U. S. Senate in 1863. President Wilson also called for a day of national prayer for the nation during the First World War.

This latest action by Congress calls for the observance of a day for national prayer *each year*, regardless of whether the nation is at war or passing through a critical period. In any case our nation is now facing a very critical situation and doubtless this will be true for at least some years to come.

For this action our Congress and the President should be commended and the religious leaders of America should express their approval and heartily support it. There have been few if any times in the history of our nation when prayer was more

urgently needed for our nation and its leaders than in the present situation when our nation is confronted with perils both within and without. It is to be noted that the day of prayer is not to be on a Sabbath Day but on a weekday in order to set it apart from the usual Sabbath services, and thus emphasize its importance in the minds of the people.

We trust the President will appoint the day sufficiently in advance so that there will be time for arranging and giving wide publicity to its religious observance.

THE RISING TIDE OF CRIME

According to the Uniform Crime Reports for the United States and its possessions, issued January, 1952 by the Federal Bureau of Investigation, Department of Justice, Washington, D. C.:

"Crimes increased to an estimated 1,882,160 serious offenses during 1951. This is an increase of 92,130 crimes or 5.1% over the 1950 figure. Wanton killers caused the death of 12,330 individuals within the boundaries of the continental United States while an additional 147,530 persons were feloniously assaulted by rapist and potential killers, in crimes of rape, aggravated assault and robbery. Major crimes during 1951 averaged 5,157 each day or 34 felonious homicides, 1,115 burglaries, 143 robberies, 3,064 larcenies, 46 rapes, 540 auto thefts, and 215 aggravated assaults.

"Rural crime increased 5% in 1951. Negligent manslaughters, larcenies, and auto thefts increased 11.7%, 11% and 15.1%, respectively. Crimes of murder, rape, robbery, aggravated assault, and burglary decreased in the rural areas.

"28.9% of all arrests were of persons under 25 years of age."

**ALCOHOLISM—THE HANDWRITING
ON THE WALL**

Paul Calvin Payne

(Reprinted by permission from Presbyterian Life,
321 S. Fourth St., Philadelphia 6. Pa.)

Heavy drinking is fast becoming the way of life for a large section of the American nation. **The New York Times** reports "700,000 chronic alcoholics" in that state, of whom seven-eighths are male—or the almost incredible figure of one man out of every twelve in the population."

The Times's prescription for this evil is to treat the alcoholic as a sick man. Well and good—but the effective way to curb an "illness" is to wipe out its cause. Yellow fever could never have been brought under control merely by treating its victims as sick men.

High among contributing causes of alcoholism are the gigantic national advertising campaigns which glamorize drinking and tend to subsidize the press

into playing liquor up and playing down its baneful effects. Liquor advertising should be outlawed without delay.

Aroused public sentiment should be brought to bear against the practice by business firms or soliciting sales through liquor "parties." Last fall Senator Paul H. Douglas offered an amendment to the tax bill to prevent business concerns from charging off gifts of liquor and liquor parties as "costs of business." "If a company charges off a case of liquor, which it gives a customer, as a business expense, and uses business income which otherwise would have been taxed at a 50 per cent rate, taxpayers as a whole," he said, "are really paying for half the case of liquor." Until the principle of Senator Douglas's proposal is written into the law, you and I will continue to be forced to subsidize these cocktail parties and gifts of liquor. The office Christmas "party" which sends men home bleary-eyed on Christmas Eve to celebrate Christ's birthday is a sacrilege against which Christian businessmen should use their utmost influence.

Youth in every community must be provided with wholesome recreation centers and milk bars to give them some place to go other than to dimly lighted taprooms. Effective educational programs must be provided in churches and public schools. The American nation must sober up, and fast, if we are successfully to meet the perils of our time. The figures from New York are a warning. They are the handwriting on the wall.

Letter from J. Edgar Hoover, Director FBI

My dear Mr. Martin:

I have been informed of your visit to my office on March 28, 1952, and I sincerely appreciate your kindness in presenting to me a copy of your book entitled "Our Public Schools—Christian or Secular."

I am honored that you saw fit to include statements of mine in your work, and it was a pleasure to make this material available for your research.

Your kind remarks concerning the FBI and my administration of its activities are indeed appreciated.

Sincerely yours,

(Signed) J. Edgar Hoover, Director.

* * *

Following are quotations from Mr. Hoover in "Our Public Schools—Christian or Secular":

"Crime like a tidal wave is gathering momentum throughout the nation."

"The arrest of teen age boys and girls all over our country is staggering. Some of the crimes committed by young people are almost unspeakable."

"This tidal wave of crime did not come upon us over night. It has been developing for years. It is deep rooted. Something has happened to the moral stamina of America. When you reduce the whole

problem to fundamentals the answer is simple: people for the most part commit crime because they do not have the moral stamina and traits of character to withstand it."

"The criminal is the product of spiritual starvation. Someone failed miserably to bring him to know God, love Him and serve Him."

"At the present time only half the youth of America are being reached by the church and of those being reached too many are merely 'on the rolls'."

"What we need today is an inculcation of the immortal lessons of the Ten Commandments and the Sermon on the Mount in the hearts and minds of all Americans. This is the surest antidote to stem the rising tide of lawlessness."

Supreme Court of the United States
Washington 13, D. C.

April 26, 1952.

My dear Mr. Martin:

Thank you for your letter of April 17 and the copy of "Our Public Schools—Christian or Secular", which you have written.

I appreciate your thoughtfulness in sending me a copy of your book, and I shall read it when I have an opportunity.

Sincerely,

Sherman Minton.

Copy of this book with a covering letter was also sent to five other Justices of the Supreme Court and letters of acknowledgment have been received from their secretaries. Copies will be sent to the other three Justices of the Court.

SUPPORT THE CRUSADE AGAINST LIQUOR ADVERTISING

Large space is given in this and in the last issue of the Christian Statesman to furnishing our readers with data on liquor advertising for their use in participating in the Crusade against liquor advertising authorized by the National Temperance and Prohibition Council, and now being carried forward by this Council's Committee Against Liquor Advertising. This data is furnished in the hope that our readers will participate actively in this Crusade.

While the discontinuance of this advertising would not solve the liquor problem it would very materially effect the amount of liquor sold and consumed and by this much would lessen the evils resulting from its use. The brewers and distillers are not spending the gigantic sum of at least \$225,000,000 a year for any other purpose than to increase sales and profits. That it pays them to do so is evident from the fact that they continue it from year to year on an increasing scale. It is also a means of creating and strengthening a public sentiment on behalf of the traffic, and of entrenching it more firmly in

the political, economic and social life of the people.

A campaign to offset this advertising is very much needed and should have the support of all who are opposed to the drink traffic.

Manifestly, a crusade against the powerful forces of the liquor industry and of those who profit by this advertising, to be successful, must be carried forward on a nation-wide basis and by cooperative effort of the temperance forces of the nation. The National Temperance and Prohibition Council is the most representative organization of the temperance forces of our country in existence today. It is composed of representatives of twenty-three national organizations. Protestant churches and other national temperance organizations with a membership of over 25,000,000.

It is, therefore, the organization best qualified to carry forward this Crusade. The success of the Crusade will depend upon the extent to which these 23 organizations, and others who can be interested, participate in the Crusade and the vigor and aggressiveness with which they carry it forward.

We appeal to all our readers for their support. Read and study carefully the material on the Crusade found in this paper. Then make use of it as outlined in bringing your convictions against liquor advertising to bear upon those who are doing this advertising. This will require both time and effort but it will be time and effort well spent. Roll up your sleeves, grasp your pen and let the editors and publishers of the magazines and newspapers, the officials of radio and TV broadcasting companies know your convictions on this issue, and appeal to them to discontinue their advertising of alcoholic beverages.

The National Reform Association is one of the organizations of the Council sponsoring this campaign and its President is Chairman of the Council's Committee Against Liquor Advertising. Do not stop with one or two letters but keep at it until you cover the entire list of magazines, radio and TV stations which advertise alcoholic beverages found in these issues of The Christian Statesman, and do not fail to commend the twelve magazines listed which do not accept liquor advertising.

* * *

A NOTABLE PASTORATE CELEBRATED

On April 27th the First Presbyterian Church of Pittsburgh, Pa., celebrated the 25th Anniversary of the pastorate of Dr. Clarence Edward Macartney.

At the morning service the Rev. Dr. Frederick W. Loetscher of Princeton Theological Seminary, one of Dr. Macartney's professors when he was a student in the Seminary, delivered the Commemoration sermon. This was followed by an anniversary program of the Sabbath School at which greetings

were brought by representatives of the various departments of the school and of other organizations connected with the congregation.

At the evening service greetings and salutations were given by a number of prominent Presbyterian ministers and pastors of neighboring churches of other denominations. Two brother ministers of Dr. Macartney, Dr. Albert Joseph Macartney, Pastor Emeritus of the National Presbyterian Church of Washington, D. C. and Dr. J. Robertson Macartney, Pastor Emeritus of the Palm Springs Presbyterian Church of Palm Springs, California, were present and participated in the services.

The First Presbyterian Church is one of the leading and most widely known congregations of the denomination. It has a membership of about 2,600 with a large staff of workers and contributes liberally to the support of the Presbyterian Church and the work of the Kingdom at large. In its long history of 167 years it has had nine pastors of note four of whom have been Moderators of the General Assembly of the Presbyterian Church of whom Dr. Macartney is one.

In several respects his pastorate has been a notable one. Dr. Macartney is known and widely recognized as an able preacher of the Gospel. His church is well filled at both the morning and evening Sabbath services.

In addition to his Sabbath sermon, he delivers on an average of three additional messages to his people each week and is frequently called on for messages outside his own church. Many of his sermons are published and widely distributed. He is the author of more than forty books.

Near the beginning of Dr. Macartney's pastorate some twenty-two years ago three of his faithful members organized the Tuesday Noon Men's Club with not more than a dozen members which meets for a 35 minute religious service at the noon hour each week for 8 months of the year. This Club has increased in numbers from year to year until it now has approximately 2,000 members. The attendance at the weekly meetings numbers about 600. They are mostly business and professional men who come from their places of business at the noon hour for the brief service of worship and Christian fellowship. They represent as many as 31 denominations.

Following a service of song and prayer a ten minute Scriptural message is given. Through all the years Dr. Macartney has given this message. It is chiefly his message that has drawn these men to this service through the years and holds their rapt attention.

This is a great tribute to Dr. Macartney, rather to the Gospel which he so ably and faithfully proclaims. We extend our congratulations and best wishes for the future to Dr. Macartney and his congregation.

Radio and Television Advertising of Beer and Wine

In the nation-wide Protest Crusade against the advertising of alcoholic beverages authorized and sponsored by the National Temperance and Prohibition Council, radio and television advertising of beer and wine should be given the priority for the reasons that follow:

1. More people are reached by this advertising over these two media than by other media and reached more effectively.

2. It is a more direct and offensive invasion of the home than is the advertising of alcoholic beverages by other media.

3. Because it reaches a much larger number of American youth and has a greater influence on them than does the advertising of these beverages in newspapers, magazines, and other media. The chief purpose of this advertising is to condition American youth to become drinkers. The big brewers are the chief sponsors of sports events—baseball, football, basketball, wrestling, prize fighting—in which young people especially are interested. They tie in their glamorous and enticing advertising of beer with these sport events and thus reach vast numbers of them with their appeal to become beer and wine drinkers.

4. The average family spends far less time reading newspapers and magazines with the liquor advertisements than they do in listening to radio and television programs with beer and wine advertisements. This is specially true of young people. In the average radio home, the radio has listeners for three to four hours a day. Television as much as six hours.

5. In the television advertising of beer and wine, the appeal is through the eye as well as the ear. Educators tell us that 70% of permanent impressions on young people is made through the eye.

To make your protest against this advertising effective two things should be kept in mind:

a. Alcoholic beverage advertising on these two media is almost entirely confined to beer and wine advertising—particularly the former.

b. Most of this advertising is over local, or at most regional stations which are either independent stations with no connection with the big four national radio companies, or if affiliated with one or more of them, give only a portion of their time to programs nationally sponsored. Consequently for much of their advertising of beer and wine they alone are responsible and protests should be focused on them alone.

However, the big breweries—Schlitz, Pabst, Anheuser Busch, and Ballantine—advertise their beer nationally and use the national broadcasting companies through their affiliated stations, thus reaching the vast majority of the American people. Pro-

tests against their advertising should be made to these big broadcasting companies. Information regarding local advertising of beer and wine you will have to obtain for yourselves. For information regarding these national radio and television broadcasting companies, we furnish the following:

Data on National Broadcasting Companies

As of March 1, 1952 there were 3,186 radio and television stations in the United States as follows:

Standard radio broadcasting stations in the U. S.	2,410
FM radio broadcasting stations in the U.S.	650
Commercial television stations in the U.S.	108

The three and a half year ban on new television stations was lifted April 13th. It is said there will be at once a thousand applications for new stations. It is claimed there will soon be as many television stations as there are now radio stations.

Homes with radio and television sets, Jan. 1, 1952

Homes with radio sets.....42,900,000

Homes with television sets.....15,000,000

In 1949 there were only 3,250,000 television sets; in 1950, 9,800,000.

National Broadcasting Company

RCA Building, Radio City, New York 22, N. Y.

Charles C. Barry, V.P. in charge of radio programs.

Frederick W. Wile, Jr., V.P. in charge of television production.

Has 183 affiliated stations covering 35,800,000 families. Average evening program reaches approximately 3,200,000 homes and 7,400,000 people.

In television, NBC has 64 affiliated stations. Average evening program reaches 3,300,000 homes and 9,500,000 people.

Columbia Broadcasting System

485 Madison Avenue, New York 22, N. Y.

Lester Gottlieb, V.P. in charge of network radio programs.

Hubbell Robinson, V.P. in charge of television programs.

Has 194 affiliated stations reaching 33,000,000 homes. Average daytime program reaches approximately 3,600,000 persons; evening program 8,900,000.

CBS television network serves 62 stations. Average sponsored day program reaches an audience of approximately 2,900,000; evening program 10,400,000.

Mutual Broadcasting System, Inc.

1440 Broadway, New York 18, N. Y.

Dick Dorrance, Director of Public Relations.

550 affiliated stations located in all 48 states. In approximately 325 communities, MBS affiliates

Magazines NOT Accepting Liquor, Wine or Beer Advertising

Name of Magazine	(1951)	Circulation*	Advertising Revenue
READER'S DIGEST , DeWitt Wallace and Lila A. Wallace, Editors, Pleasantville, N. Y.-----		9,000,000	No advertising accepted
LADIES' HOME JOURNAL , Bruce Gould and Beatrice Blackmore Gould, Editors, Independence Square, Philadelphia, Pa.-----		4,544,412	\$22,318,862
SATURDAY EVENING POST , Benn Hobbes, Editor, Curtis Publishing Co., Independence Square, Philadelphia, Pa.-----		4,001,292	66,676,911
BETTER HOMES AND GARDENS , Meredith Publishing Co., 1716 Locust Street, Des Moines, Iowa-----		3,559,242	21,937,270
GOOD HOUSEKEEPING , Herbert Mayes, Editor, Hearst Magazines, Inc., 57th Street at 8th, New York 19, N. Y.-----		3,081,565	15,722,977
AMERICAN HOME , Mrs. Jean Austin, Editor, 444 Madison Avenue, New York 22, N. Y.-----		2,768,705	6,952,926
COUNTRY GENTLEMEN , R. H. Reed, Editor, Curtis Publishing Co., Independence Square, Philadelphia, Pa.-----		2,341,209	8,851,968
CAPPER HOUSEHOLD , Capper Publications, Inc., Topeka, Kansas (monthly)-----		2,086,029	No figures
NATIONAL GEOGRAPHIC , Gilbert Grosvenor, Editor, 1146 16th N.W., Washington, D.C.-----		1,889,965	2,552,667
CAPPER FARMER (monthly), Capper Publications, Inc., Topeka, Kansas-----		1,354,961	No figures
PARENTS MAGAZINE , Clara Savage Littledale, Editor, 52 Vanderbilt, New York 17, N. Y.-----		1,211,725	4,456,960
PATHFINDER , Wheeler McMillen, Editor, Farm Journal, Inc., Washington Square, Philadelphia 5, Pa.-----		1,205,694	2,188,513

NOTE: Address communications to editors or publishers of the above magazines commending them for not accepting alcoholic beverage advertisements. THIS IS IMPORTANT. There are many magazines in addition to the above and many newspapers which do not accept these advertisements.

*As given in The World Almanac, 1952, and Ayers Directory.

is the only network station serving the area. The average audience reached by the full network in day programs is 1,173,000 homes. Evening 1,500,000 homes. Specializes on religious programs. Also in reaching "Home Town America" with 11,000,000 radio families. Claims a much larger percentage of listeners than other networks.

American Broadcasting Company

RCA Building, 30 Rockefeller Plaza, New York 20, N. Y.

Program Information Department, 7 West 66th St., New York 20, N. Y.

306 affiliated radio stations for daytime programming, 310 stations for nighttime transmission. Daytime radio coverage, a potential audience of 41,101,330 homes; nighttime network, 40,179,270 homes.

Average audience reached by radio program: daytime 1,625,000 homes; nighttime, 2,777,000 homes.

Television affiliates: currently affiliated with 64 television stations. The full television network reaches a potential audience of 16,439,999 homes.

Average television audience per program:
daytime -----1,148,000 homes
nighttime -----1,696,000 homes

U. S. SUPREME COURT UPHOLDS "RELEASED TIME" PROGRAM

(Continued from page 3)

law, then every President has offended by invoking the Deity in his oath of office, by issuing Thanksgiving proclamations and calling on our people to pray for victory in war, or for peace, or for our soldiers' safety. If petitioners are right, then there is a violation every time a chaplain opens a Congressional session with prayer, or an army bugler sounds 'Church call'. If petitioners are right, then the Pilgrims were wrong, as were every President who officially urged our people to train themselves in, and practice, religion. Our own State Constitution, on petitioners' theory, offends against American constitutionalism at the point in its preamble where it expresses gratitude 'to Almighty God' for our freedom. Petitioners would have this court now deny the declarations of the Supreme Court in the Holy Trinity Church cases (143 U. S. 457) and of Chancellor Kent in the Ruggles case (8 Johns. 290) in 1811, that ours is a religious nation. I stand on Chancellor Kent's declaration, long ago in the Ruggles case, that the Constitution 'never meant to withdraw religion in general, and with it the best sanctions of moral and social obligations, from all consideration and notice of the law.'"